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whole ancient world, referred the function of thought to the heart rather than to the brain, it seems hardly safe to ascribe to the ancients such accurate knowledge of physiological processes as this definition assumes. Moreover it is open to question whether O. T. writers ever conceived of the conscience as a distinct moral power, or vaguely included it in the moral determinations of the heart.

PIEPENTRING'S OLD TESTAMENT THEOLOGY.*

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The possibilities in the field of Old Testament theology have not been so much exhausted but that we may look with high expectations upon any new contributions to the subject. With this view we shall not be disappointed in the work before us. It brings not a little new material and contains many improvements in the mode of presenting the results of the author's studies.

The method is declared to be exegetical and historical. The writer criticises with justice, we think, many of the previous works on Old Testament theology as mere presentations of religious ideas and customs without taking count of their successive development. He, therefore, aims "so far as possible to indicate the historic development of each particular subject," leaving to those works which narrate the history of Israel the burden of giving a general view of its religion.

Therefore, in accordance with his central purpose, the work is divided into three periods. The first extends from Moses to the commencement of the eighth century and is distinguished by the preponderating influence exercised by traditional ideas and usages, modified only in part by early prophetism. The second, reaching from the appearance of the earliest prophetic books to the end of the exile, is marked by the great influence of prophetism, arrived at the summit of its power. The third, from the exile to the first century before the Christian era, is characterized by the extraordinary influence of the written law and of sacerdotalism.

In arranging the literature of these periods the extreme results of the higher criticism are accepted. That part of the Pentateuch commonly called the Jehovistic document is placed in the first period. Deuteronomy is supposed to have been written in the seventh century, while the Elohist document is claimed not to have been written till the fifth century. Isaiah is distributed in small portions from the end of the ninth century to the middle of the sixth. Ecclesiastes and Esther are thought to have been written towards the end of the third century, while Daniel is assigned to a date somewhere between 167 and 164. The question of the date of the authorship of the several books is, however, not discussed, the author merely giving "the results which seem certain or probable." Though there is room for much difference of opinion as to the time to which many books are allotted, it is certainly to be regarded as a virtue that the author thus clearly defines at the outset the literary basis of his work.

*Théologie de l'Ancien Testament par Ch. Piepentrung, pasteur de l'église réformée de Strasbourg. Paris: *Librairie Fischbacher*, 33 rue de Seine. New York: *B. Westermann & Co.*

The main body of the work is constructive, only a very little space being given to the discussion of the critical questions at present under dispute. The principle is constantly insisted upon that the biblical writings are not in any proper sense theological. It is held that metaphysical distinctions were entirely unknown even by the later writers and that in attempting to draw up a scheme of biblical theology this fact must constantly be borne in mind. This claim is, of course, not a new one, but the writer adheres to it with much greater consistency than many who have stoutly asserted it. It is also claimed that the significance of certain religious ceremonies must be differently regarded at different periods. The law being not a sudden communication, but a gradual growth, it is held that the rites of temple service only reached their final condition and meaning after many changes and under varying influences. Many of these are thought to have been gained from older Semitic or Egyptian religions. Many of the services and feasts, it is asserted, were derived from the early celebrations at seed-time and harvest. It is only at a later date that they are understood to have assumed a theocratic significance. For example, we are told that "the feast of the passover and of unleavened bread, considered in the Old Testament as one and the same feast, is surely a combination of two different feasts, the one agricultural and the other theocratic." It is probable that originally this feast had also an astronomical sense, that it was the feast of the spring time, found among most of the nations of antiquity. This last character of the feast of the passover has been already completely effaced in Hebrew literature, though its agricultural character still appears in certain passages, especially Lev. 23:9-14. "Here the offering of the first fruits of the harvest is united with the passover, and this offering is placed in close relationship with the feast which should be celebrated seven weeks later, at the end of the harvest."

The Sabbath is conceived to be essentially a day of repose, but it is held that this idea could not have been given to the day till the Israelites had ceased to be wandering shepherds and became an agricultural people. The humanitarian side of the Sabbath is thought to be emphasized in all the documents. "Its principle purpose is to furnish rest to the slaves and the domestic animals. Even in Deuteronomy we find the same point of view. The Sabbath is there associated with the remembrance of the deliverance from slavery in Egypt. But the evident thought of the Deuteronomist is this: Israel ought to remember that he was a slave in Egypt and was delivered by Jehovah and that therefore he ought also on that day to give rest to his slaves as well as to himself."

The main literature of the second period is thought to be prophecy. Here are considered the names and character of God, also the prophetic idea of man and sin. It seems to us that in some cases the writer has failed carefully to follow out his own principle of the historic growth of religious ideas. The prophets whose writings extended through three centuries are treated almost as contemporaries. The author's treatment of the origin of sin will be found very unsatisfactory to many. As to the story of the Fall, he claims that the "principal purpose of the narrative consists in showing the origin not of sin, of moral evil, but of physical evil, of the evils of life, and in proving that God is not the cause of these evils, but that they are brought about by the sin of man." He also quotes with approval the idea of Bruch, that the author of the account of the Fall is influenced by the double thought that physical evil is a result of sin and that sin is connected with civilization; and that he has kept those two ideas in experience which tells

that the infant is happy so long as he continues in a state of ignorance and of innocence, whereas the development of spirit and of life give birth to instincts and inordinate desires, which occasion the majority of misfortunes. It is therefore concluded that the explanation of the origin of sin is not furnished us in Genesis. The only solution offered to the question is the following: "The Old Testament attributes generally to man freedom of choice between good and evil. Our author attributes this freedom also to the first pair. So he could not think of explaining the origin of sin, the possibility of sin being given with the freedom of man." "The account of the Fall simply declares the point of entrance of sin into the heart of man. It is in this sense that the writer explains the origin of sin, but not so if it is meant by that term the source or the first cause of sin. He does not push the question back to that cause. He confines himself to the exterior circumstances which become to the first pair the occasion of sin in calling them to make use of their liberty." "The Old Testament in general does not speak of a change which has occurred in the moral nature of man in consequence of the sin of Adam, since, outside of that narrative, there is never question in regard to the fall of Adam or of a fall of humanity, but that man is considered free to do good and avoid evil."

In the third section the writer considers Judaism which seems to him to be strongly contrasted in its purpose with prophecy, which lays the greatest importance on moral life, subordinating to it all external practices of religion, while the former dwells almost wholly upon ritual services and external worship. It is thought to represent the formalistic tendency. The growth of this idea as conceived in the mind of the writer is carefully traced out, and what seems to him the elaboration of the former simple ceremonies described.

In literary form this work is certainly to be most highly commended. The statements of the writer are clear and distinct and each subject is treated as briefly as possible, though without such condensation as to obscure the thought. In this respect it is certainly greatly in advance of other works on the subject. As to the results reached, it might seem that M. Piepentring was a skeptical rationalist. But this is certainly far from being the case. The divine as well as the human elements are positively asserted in the history of the kingdom of Israel, and in conclusion the belief is expressed that such recognition of the human element which exists in the Old Testament will but lead to a stronger conviction of the divine power which was working in the life of the Hebrew nation. Certainly the spirit of the writer is quite different from that of many critical authorities. His evident aim is constructive, and to many the book will seem to present at least some helpful suggestions to the settlement of the questions which are receiving so much attention at the present day.